

ЮНАЦТВО



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ЮНАЦТВО YOUTH

Рік IV. Число 4.

Едмонтон, Алберта.

Квітень, 1948.

Історична Подія Української Католицької Церкви в Канаді

АПОСТОЛЬСЬКА СТОЛИЦЯ ОСНУВАЛА ТРИ ЕКЗАРХАТИ І НАЗНАЧИЛА ДВОХ НОВИХ ЄПИСКОПІВ



Святіший Отець Папа Пій XII

Святіший Отець, Папа Пій XII, через Апостольського Делегата з Оттави, Ільдебранда Антонютті, проголосив на руки Преосвященного Кир Василя Ладики, Єпископа Українців Католиків Канади, про оснування й ерекцію **трьох Апостольських Екзархатів для Українців Католиків у Канаді.**

Екзархат Західньої Канади для Українців Католиків обіймає провінції: Алберту, Бритійську Колумбію й території Юкону, з осідком Єпископа Ординарія в Едмонтоні, Алберта.

Екзархат Центральної Канади для Українців Католиків обнімає провінції Манітоби й Саскачевану, з осідком Єпископа Ординарія у Вінніпегу, Манітоба.

Екзархат Східньої Канади для Українців Католиків обнімає провінції: Онтеріо, Квебек, Нью Бронзвик, Нова Скошія й Принс Едвард Айленд, як одночасно й Ньюфавндленд і Лабрадор, з осідком Єпископа Ординарія в Торонті, Онтеріо.

Святіший Отець оставив і надаліше потвердив **Його Ексцеленцію Преосвященного Кир Василя Ладику** в Екзархаті Центральної Канади. Для Екзархату Західньої Канади призначив як Єпископа Ординарія **Преосвященного Кир Ніля Сазарина**, дотеперішнього Єпископа Помічника. Для Екзархату Східньої Канади призначив **Преосвященного Ізидора Борецького**, дотеперішнього пароха в Брентфорд, Онт. Єпископом Помічником для Преосвященного Василя Ладики назначений **Преосвящений**



ІХ ЕКСЦЕЛЕНЦІЯ КИР ВАСИЛІЙ ЛАДИКА, ЕКЗАРХ
ЦЕНТРАЛЬНОЇ КАНАДИ



Єпископ-Номінат на Східню Канаду,
Преосвященний Ізидор Борський



Єпископ-Номінат і Помічник на Цент-
ральну Канаду Преосвященний
Андрій Роборецький

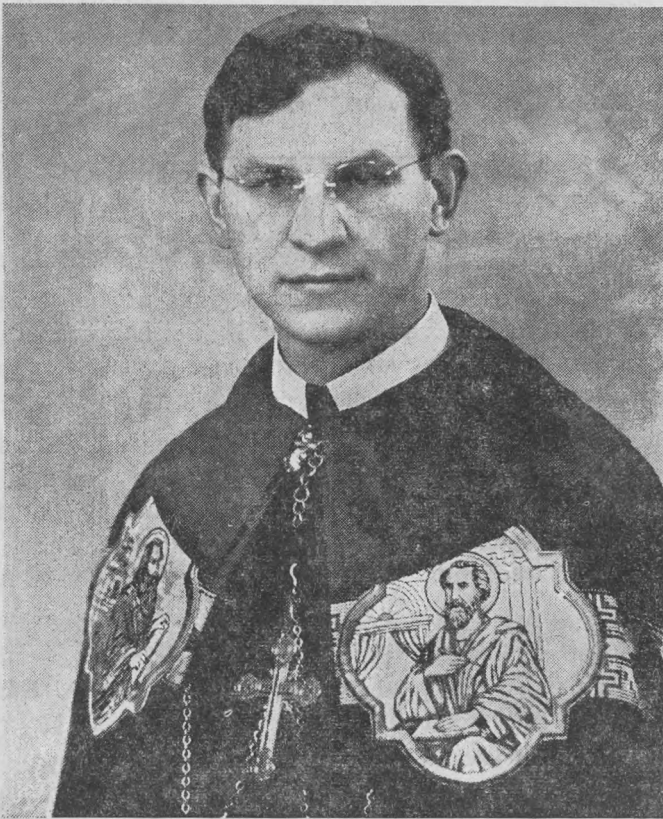
Андрей Роборецький, дотеперішній парох церкви св. Йосафата в Торонто, Онт.

Поділ на три повні, самостійні Екзархати Українців Католиків у Канаді є радісною, історичною подією і великої ваги в розвою нашої Церкви. Коли на українських землях в Європі винищують нашу святу Церкву й наш Нарід, то Апостольська Столиця основує й побільшує нашу Українську Католицьку Єпархію.

Особи нових, молодих і повних життя й енергії Єпископів, що є обізнанні з історією, життям і потребами нашої св. Церкви й Народу, дають запоруку нових і повних успіхів.

Винніпег, Ман. — (УКПС)

Українське Католицьке Юнацтво Алберти Витавляє Владику



ІХ ЕКСЦЕЛЕНЦІЯ КИР НІЛЬ САВАРИН, ЕКЗАРХ УКРАЇНЦІВ КАТОЛИКІВ ЗАХІДНОЇ КАНАДИ

У. К. Ю. в Алберті клонить свої голови в пошані й відданні Іх Ексцеленції Кир Нілеві Саваринові з приводу їх призначення Апостольською Столицею на Екзарха Західної Канади з осідком в Едмонтоні.

У. К. Ю. в Алберті надзвичайно радіє

цею вісткою, бо знає, що в особі Кир Ніля матиме правдивого батька-покровителя й ідейного провідника.

Іх Ексцеленція Кир Ніль Саварин, ЧСВВ. завжди живо цікавився працею й поступом У. К. Ю. При різних нагодах заохочували

ДОРОГИМ ЄПИСКОПАМ НАШИМ

Преосвященим Кир Василієві й Кир Нілеві

і Єпископам-Номінатам

Ізидорові Борецькому й Андрієві Роборецькому

— бажає —

ОБИЛЬНИХ ЛАСК ВІД ВОСКРЕСШОГО СПАСИТЕЛЯ

Українське Католицьке Юнацтво Канади.

молодь в її праці й раділи її успіхами.

Ми свідомі, що тепер Преосвящений Ніль зможуть ще більше допомогти У.К.Ю. в Алберті та що за їх проводом і вказівками У.К.Ю. в Алберті стане сильнішою

й більш діяльною організацією.

У.К.Ю. Алберті з отвертим серцем ви-тає Їх Ексцеленцію і заявляє Їм свою глибоку пошану, любов і вірність, та повну відданість і співпрацю.

Пров. Заряд У.К.Ю. Алберті.

Христос Воскрес!

ХРИСТОС ВОСКРЕС! Це найкращі слова, які можна сказати. Вони нині так само важні як колись. Вони мають для нас особисте значення, бо пригадують нам те, що має колись з нами статися. Вони є причиною нашої радості в часі великодних свят.

В часі посту ми робили Христові малі добровільні жертви. Ми частіше приставали з Ним в наших думках і лучилися з Ним в наших терпіннях. В останнім тижні посту ми в особливіший спосіб співчували з Христом в Його великих терпіннях та перепрошували за наші гріхи. Мовчанка трьох останніх днів, задумані лиця були доказом нашої щирої покути.

Коли ж настав великодний ранок, коли задзвонили дзвони, коли воскресна пісня залунала в церкві, ми відразу змінилися. Настала зміна в нас і поза нами. Все збудилося з смерти до життя. Це та переміна, що справляє всім великодну радість.

Від смерти до життя. Це Великдень для християн. Це проголошення Христової перемоги. А в Його перемозі є наша перемога — освободження з смерти душі, пробудження до життя ласки і заповідь вічного життя з Христом.

Це становить веселу вістку Великодня. Та треба пам'ятати, що до слави веде тільки дорога терпіння. Щоб стати учасником Христової слави треба бути учасником Його терпіння.

Нехай воскреслий Спаситель допоможе нам приймати від Него всі терпіння, щоб ми стали гідні Його нагороди й любови.

3 Радісних Сердець

Кожний щирий Українець Католик радіє вісткою про збільшення й поширення Української Католицької Єпархії в Канаді. Назначення двох нових Єпископів та поділ одної величезної дієцезії на три є тою вісткою, що дня 3-го березня цього року спричинила таку радість і піднесла на душі всіх Українців Католиків.

За цей вияв безнастанної опіки над долею української католицької Церкви і всіх її членів у Канаді належить в першій мірі щира подяка Всевишньому. Це велике Боже благословення є запорукою, що з новими силами Боже святе ім'я буде ще краще прославлене в нашій народі.

Від Бога наше серце звертається до Христового Намісника на цій світі, Святішого Отця Папи Пія XII-го. Цьому нашому духовному Батькові, що так старанно опікується нами і заступається за нашим безталанним народом, ми кличемо з глибин вдячних душ: Хай живе Святіший Отець Папа Пій XII!

Рівнож клонимося перед Їх Ексцеленцією Кир Василієм Ладикою. Це Їх праця, що положила основу нинішнім успіхам; нинішній стан нашої Церкви завдячуємо Їхнім жертвам, посвяті і проводові. Преосв. Василій винищили себе, своє здоров'я й сили на те, щоб ми всі могли нині радіти поступом і розвою праці над спасенням душ вірних. Признання, вдячність, любов і глибока пошана — це наш довг Преосв. Василієві в цю історичну хвилю.

Єпископам Номінатам, Преосв. Ізидорові Борецькому і Преосв. Андрееві Роборецькому висловлюємо свої найкращі побажання з приводу Їхніх номінацій. Запевнюємо Їх, що будемо завжди просити Бога, щоб обильно благословив Їх на вступі на нові, високі і відповідальні становища, а опісля, Їхню працю в ширенні Христового царства в людських душах. Хай Бог благословить!

Редакція й Адміністрація "Юнацтва".

До Зарядів і Відділів У.К.Ю. в Алберті

Пров. Заряд в Алберті радіє працюю, поступом і осягами поодиноких відділів У.К.Ю. в Алберті після конвенції в Едмонтоні. Ми є горді з того, що маємо такі діяльні відділи, що гарно з нами співпрацюють. Признання належить зарядам і членам.

Пров. Заряд особисто дає признання деяким відділам У.К.Ю., що виявили надзвичайну діяльність.

У.К.Ю. в Дервент — Має свій гарний великий хор, що три рази виступав на радіо та дістав признання від своїх і чужинців. Приготували окружний зїзд УКЮ. Дали три концерти і зібрали при тих нагодах около 125 доларів на Інститут в Едмонтоні. Приготували оперетку: "За Немаць іду". Зібрали \$51.00 на прес-фонд Юнацтва і приєднали передплатників. Зокрема Пров. Заряд дякує Впр. о. М. Ханасові, ЧСВВ., парохів, і п. В. Курилові,

диригентів, що з такою посвятою, безплатно допомагають молоді.

У.К.Ю. в Редвей — зорганізували хор за проводом п. В. Пайдужи. Один раз виступили на радіо, дали кілька концертів, мають гарну оркестру, та з завзяттям поступають вперед. Дякуємо о. парохів Т. Добкові, ЧСВВ. і п. диригентів за щирі поміч молоді.

У.К.Ю. в Вілна — Приготували представлення і відіграли його у Вілна, Редвей, Стрий і в Едмонтоні. Вивчалися знаменито. Працюють ревно при Народнім Домі й парохії. Подяка належить учителям п. Хмилярові, що так щиро помагає молоді. Таких учителів нам потрібно якнайбільше.

У.К.Ю. в Плейн Лейк — Зорганізували хор. Дали кілька концертів і вивчилися представлення, що його дали в кількох місцевостях. З великим розмахом ідуть вперед. Голові відділу п. М. Костенюкові й о.

парохів М. Дашокові, ЧСБВ., даємо особисте признання, що так гарно розвинули працю у своїй відділі.

У. К. Ю. в Мондрі — Часто дає прекрасні, з артистичним викінченням концерти при різних нагодах. Дякуємо Впр. о. Ігуменові В. Шевчукові, ЧСБВ., і Сестрам Службеницям-учителькам за умілий провід У. К. Ю.

У. К. Ю. в Чипмен — Давали концерти, а тепер приготувляють виставу українсько-католицької преси. Бажаємо Вам великих успіхів. Впр. о. П. Пащаків, ЧСБВ., дякуємо за гарний провід.

У. К. Ю. в Ламонт — Виступає з концертами. Взяли діяльну участь у Карнавалі на будову церкви. Мають взнесені пляни і бажаємо їм ті пляни виконати, а о. Адамсові дякуємо за таку щирю й ревну працю для У. К. Ю.

У. К. Ю. в Ламонт-Скаро-Делф-Лішор — З приємністю довідалися ми про це, що ці відділи задумують купити для нашого органу "Юнацтва" машину до адресовання газет на висилку. Машина коштує поверх \$200.00. Це з їх сторони дуже велика жер-

тва і zarazом доказом, що вони дбають про свою газетку — Юнацтво.

Вегревил — Молодь у Вегревил має також прекрасний хор. Співають час від часу в церкві, дали гарну програму через радіо і тепер приготувляють великий концерт. Диригентів п. І. Гузілеві й молоді бажаємо великих успіхів. Віримо, що в недозві і молодь з Вегревил стане відділом У.К.Ю. афілійованим з Пров. і Домініальним Зарядом.

Може й у Вашім відділі ведеться ще краща праця, але ми про неї не знаємо. Просимо написати до Пров. Заряду.

На конвенції У. К. Ю. в Едмонтоні ми рішили, щоб кожний відділ У. К. Ю. відбув реколекції перед великодними святами. Новокалендарна молодь вже відбула свої реколекції. Слідуючі відділи вже виконали рішення конвенції: Новий Київ, Вегревил, Мондер, Едмонтон (при Інститутах), Чипмен, Боршів, Едмонтон, Калмар і Менвіл.

Дорога Молоде! Честь Вам за це, що високо ціните і плакаєте духовну культуру серця. Сподіємося, що й інші відділи до слідуючого числа "Юнацтва" надішлють вістку, що вже відбули свої реколекції.

До Зарядів і Членів У.К.Ю. в Алберті

Доповнення Членів Провінційального Заряду У.К.Ю. в Алберті

На Конвенції в Едмонтоні рішено, щоб Пров. Заряд доповнив опорожнені місця в головнім заряді. На засіданні Пров. Заряду це зроблено й ввійшли слідуючі члени з яких тепер складається Пров. Заряд У.К.Ю. в Алберті:

Олекса Курило — голова
Зенон Садовий — місто-голова
Анна Хаба — рекордова секретарка і прес. референтка
Йосифа Байдужа — скарбничка й кореспонденційна секретарка
Леся Сосняк — фінансова секретарка
Михайло Панилик — пятій член
Кароліна Романюк і Славка Воцюрків — контрольорки
Марія Елиняк, Олена Калявська і Василь Нацюк — місцеві організатори на провінції.
Вибрано особний заряд "Юнацтва":
Йосиф Кучмак — управитель
Петро Козяк — управитель оголошень
Гаян Рафа, Іван Скїцко і Василь Вірстюк — кольпортери.

* * *

ПЛЯН ПРАЦІ НА МІСЯЦЬ КВІТЕНЬ

1. Саме тепер ведеться пресова кампанія по цілій Канаді. Наша Пров. Секретарка панна Анна Хаба, є одною з кандидаток на пресовий карнавал. Члени У. К. Ю. повинні всіма силами допомогти довести цю кампанію

до повного успіху. Особливо подумайте про це, щоб наш орган "Юнацтво" поставити на ноги. Придніймо нових передплатників, відновляймо заглелі, збираймо прес-фонди, дописуймо з кожного відділу.

2. Вже приготвуємо всеалбертський карнавал У. К. Ю. на сплату довгу Інститутів. Кожний відділ і член напевно цілим серцем піддержить кандидатку на королеву у своїй околиці після рішення конвенції в Едмонтоні.

3. Котрий відділ ще не відбув реколекцій і спільної сповіді й св. Причастя, то поручаємо зарядам доконче про це подбати.

4. В місяці травні припадає "День Матері". Вже наперед треба до того дня приготувитись. Не можна забувати про батьків.

5. Деякі відділи не подають звіту про свою діяльність. Просимо доконче вибрати когось, щоб цим займався.

6. Чи всі члени мають членські картки? Якщо ні, то певно що секретарі не прислали спису членів до Пров. Заряду.

* * *

ПЛЯН ПРАЦІ НА МІСЯЦЬ ТРАВЕНЬ

1. Місяць травень, це місяць Божої Матері. Всі члени У. К. Ю. повинні завжди, а в цій місяці особливо, молитись і почитати Божу Матір. Спільні св. Тайни, щоденна Служба Божа (де можливо), молебень (маївка), вервиця, це найкращий спо-

сіб випросити в Божої Матері потрібних для нас ласк.

2. День Матері. Кожний відділ, де є можливість, повинен урочисто відбутися "День Матері", щоб своїм матерям заявити любов, пошану, послух і перепросити за минулі недомагання.

3. На другий місяць улаштувати "День Батька". Батькові належить така сама любов і пошана як матері.

4. Всі члени У.К.Ю. вже повинні пля-

нувати, щоб громадно прибути на Курси Провідників У.К.Ю. в Едмонтоні з початком липня.

5. Звіти і дописи про діяльність у відділах Пров. Заряд радо витає.

6. Пригадуємо, що в цій місяці по новому стилеві припадає піст (Петрівка), що починається 24-го травня і триває до 28-го червня. По старому стилеві цей піст починається 28-го червня, а кінчиться 11-го липня.

ГАЇВКИ

Рідко котрий нарід так зберігав і зберігає свої рідні цінності, обряди й звичаї, як це зберігає наш, український. Ще в дохристиянській добі свого існування він виплекав собі різні гарні звичаї, обряди й обходи, що осталися доказом його тодішньої культури й відблеском його широкі, гарної душі. З приходом християнства в Україну, ці обряди не затратилися а тільки так сказати б, засимілювалися. Одні прямо ввійшли в християнські церковні обряди (коляди, щедрівки), а другі жили собі й розвивалися попри них (як гаївки, Купала, обжинки і т. д.). Так сказати б ті що охрестилися, ввійшли до церкви, а ті, що не хотіли, осталися на дворі. Однак вони так міцно вхопилися церковних стін, що держаться до сьогодні, отже майже 1,000 літ, а все живі, повні змісту, і краси. До тих саме обрядів, що не ввійшли до церкви, а лишилися коло неї дуже близько, бо зараз під стінами, належать "гаївки".

Гаївки, це пісні, що їх молодь і старші співають на Великдень. Так як коляди злучилися з Різдом, так гаївки, що колись були обрядом в честь весни, злучилися з першим, великим і радісним весняним святом — празником Пасхи.

Гаївки, це не звичайний тільки спів; це справдішній обрядовий танок. Люди, вийшовши з церкви, стають в коло, беруться за руки і пускаються в хоровід, а при тім співають гаївки. Часто тих коліс буває двоє, одно в середині другого, а тоді одно йде в цей бік, а друге в протинний. Іноді ці колеса такі великі, що творять наче перстень довкола церкви. Хо́да танку рівна, наче б це йшов курінь справжнього війська, а зо соток грудей і веселих сердець далеко й широко лине грімка пісня побіди. Це справжній хор, хоч тільки на два голоси.

Стрічки пісні-гаївки одно, — а найбільше дволінійкові, з повторенням тої самої стрічки, або з рефреном по кожній. Звичайно жіночий хор співав стрічку перший раз, а потім хор мужеський наспілку повторяв його громом. Ось наприклад:

Коло млина, коло броду, у-ха-ха!
Коло млина, коло броду, раз!

Декуди їх називають також "Гагілки" або "Ягілки", але назва "гаївки" виглядає найвлучніша, тому що їх колись співали в гаях.

Змістом гаївки дуже різnorodні; найрізnorodніші з усіх обрядових пісень. Є в них давня княжа доба, є і слава козацька: "Іхав козак з України". Чути тупіт татарських коней: "Терном, терном там доріжка іде"; відзивається лихо панцизяне: "Іде, іде Зельман", і вояцька недоля: "Біда ж тому жовнярови..." Не бракує в них також здорового гумору, а також дотепу і сатири на всякі непорядки та проступки. В них живе не тільки душа й традиція цілого народу, але також традиція кожного округу, якщо вже не кожного села.

Наш нарід ішов далеко світами, а за ним ішли його обряди і звичаї. Ішли, приймалися і росли на чужих землях. Принялися коляди, щедрівки, сіяння на Новий Рік та інші. Одинокі тільки гаївки не прийнялися на чужині, можливо тому, що вони одинокі виступали прилюдно, а може так як сосна пересаджена з гір на доли в'яне, усихає, так і вони зів'яли на несвоєй землі.

ПЛЕЙН ЛЕЙК, АЛТА.

З похорону на поміч Юнацтва

Підчас поминального обіду, по похороні бл. п. Микити Торченюка, наш о. парох М. Дацюк, ЧСВВ., що все любить молодь, також тут згадав як то скоро вимирають наші старі піоніри, а їх місце мають зайняти їх діти. Однак, щоб виробити їх на богобоязливих та свідомих Українців-Канадійців має послужити їм їх часопис "Юнацтво". На цю ціль пішла збірка й принесла \$6.85. З того родина покійного зложила \$2.00, а Юнацтво від себе \$1.00.



Ukrainian Catholic High School Students, who stay with the Sisters at Vegreville, Alberta.

They are (from the left): Nadia Fedoruk, Adeline Phillips, Mary Olynyk, Mary Chimij, Elsie Aronetz, Olga Charuk, Olga Mulick, Sonia Fedoruk, Nadia Shnur, Annie Chimij. Sitting in front is Agnes Aronetz.



U. C. Y. group of Plain Lake, Alberta, who at present are touring around the surrounding districts with an organized concert. Alberta points watch out, as you might be next on their schedule.

Easter Music

Having made long preparations for the "Feast of Feasts" and the "most solemn of Solemnities," Easter becomes a day of jubilation for the Christian, for he knows that the Resurrection of Our Lord proved that Christ the Light conquered Satan and Darkness and that His Redemption brought a new hope to mankind. This gladness is given expression differently by different peoples. The Ukrainians, favored with the gift of song, express their joy in special Slavonic church melodies, melodies which exquisitely convey Easter joy yet also reveal the yearning which is true of every Christian who knows that not until he enters Christ's Kingdom will he be completely happy. These melodies find a worthy place in the Resurrection Matins observed by the clergy and faithful before sunrise on Easter Day.

As it is necessary to render proper reverence on this occasion, the lights in the church are all lit; candles are distributed among the faithful; incense fills the church; the priest is arrayed in the finest vestments as for the celebration of the Divine Liturgy; and, the church bells once again ring out after a three day silence. In opening the Matins, the priest with his retinue and faithful makes a circuit of the church three times (outside if the weather permits) with the "Plaschenitsia" and the Blessed Sacrament. This act is symbolical of the myrrh-bearing women who had in the dark hastened to the tomb to anoint the body of Our Lord. After the circuit, the priest places the Blessed Sacrament upon the altar and returns to the church doors where the faithful wait outside or in the vestibule to start the prayers. Thus the Matins are begun outside the church in memory of the myrrh-bearing women and the disciples first receiving the news of Christ's Resurrection before the entrance of His tomb.

The first song of Easter to be sung by the priest and then the congregation is the Tropar "Khristos Voskrese."

This theme, "Christ is risen from the dead trampling down death by death and upon those in the tomb bestowing life" is oft repeated throughout the Matins as well as in the Easter Masses. Hymn-verses are then sung to which is given the response, "Khristos Voskrese." After this the church doors are opened and the priest approaches the altar to chant the Great Ektenia. Other hymns, theme-songs, refrains, canticles and canons, all of which express reverence and joy in the Resurrection of Christ, are chanted and sung. They speak of the gratitude the faithful feel in the Resurrection by which we are able to rise from the death of sin and enter His bright Kingdom, and how

the bonds of our captivity in hell are loosed by the infinite loving-kindness of Christ. Christ's generosity in His acceptance of humanity to save us, His sufferings endured for us, and the hope He restored to us are related in passages filled with the gratitude and adoration of His children.

One of the chief theme-songs is the Prypiw in which the Mother of God is honored. The passage, when translated, says: "The Angel cried unto her who is full of grace: O, pure Virgin, rejoice, and again I say unto thee, rejoice; thy Son is risen from the dead after three days in the grave and raised up the dead; O, people, rejoice!"

Another moving melody which almost immediately follows is the Irmos and it again honors the Blessed Virgin Mary, with the words: "Shine, shine, O new Jerusalem, for the glory of the Lord radiated upon thee; rejoice today and be glad, O Zion, and thou, O pure Birth-giver of God, made beautiful from the beginning of thine birth."

The glory of the Resurrection is expressed in refrains which are followed by the Svitylyn, whose words say: With Thine flesh Thou didst slumber as in death, O King and Lord, rising upon the third day, raising Adam from corruption and abolishing death; O Passover of incorruption! O world's salvation!"

Continued hymns and verses as well as ceremonies express the gratitude and happiness of the day. Two short litanies and the benediction bring the service to an end with the hymn "Khristos Voskrese," the closing words of which are: "... and unto us He hath given life eternal, wherefore let us adore His Resurrection."

V. Spikula.

ДОПИС З АЛБЕРТИ

ЛЕДУК, АЛБЕРТА

Дня 1-го березня упокоївся бл. п. Петро Сич. Похоронні богослуження відправили Впр. оо. М. Ханас, Ч. Хміляр і С. Курило, ЧСВВ.

Обід для родини відбувся в хаті п-ва Ханасів. Після обіду п-ні Нагірняк з Федори захопила до збірки на пресу й зібрала \$10.80. З того призначено \$5.80 на наш орган "Юнацтво".

Всім жертводавцям У.К.Ю. в Алберті сердечно дякує, з родиною покійного співчує і молить Всевишнього за упокій бл. п. Петра Сича.

Вічна йому пам'ять.

Приятель.



ХОР ДІВЧАТ У. К. Ю. ЗО СВОЇМ ДИРИГЕНТОМ, ЩО КІЛЬКА РАЗІВ ВИСТУПАВ НА РАДІО З ДЕРВЕНТ, АЛБЕРТА

1-ий ряд. Ганя Йонг, Стефа Онисик, Оля Кобильник, Михаліна Йонг, Наталя Кобильник, Єлисавета Добранський, Оля Ностер, Оля Онисик, Єлисавета Ностер, Софія Варик.

2-ий ряд: Ганя Григуляк, Оля Безушко, Єлисавета Гулаєц. п. Василь Курило (диригент), Павліна Личак, Софія Мельник, Геноефа Напора, Оля Личак.

3-ій ряд: Оля Щур, Берта Напора, Ганя Безушко, Христя Малиновська, Олеся Фербей, Марія Малиновська, Ганя Онисик.

Карнавал в Ламонт, Алберта

За старанням Української Католицької парохії св. Івана Хрестителя у Ламонті, відбувся величавий карнавал вечером, 22-го січня. Вечірньою програмою карнавалу провадив п. Т. Смаль. Промовляли: п. Хомляк і доктор Арчер, котрий мав честь коронувати королеву. Кінцеву промову по українськи і по англійськи мали о. Адамс, наш парох і провідник. Підчас процесії конкурсанток і коронації, місцевий відділ во-здушних кадетів став гоноровою гвардією.

Конкурсантки на королеву були члени з місцевого відділу У. К. Ю.:

Панна Павліна Бігун, королева.

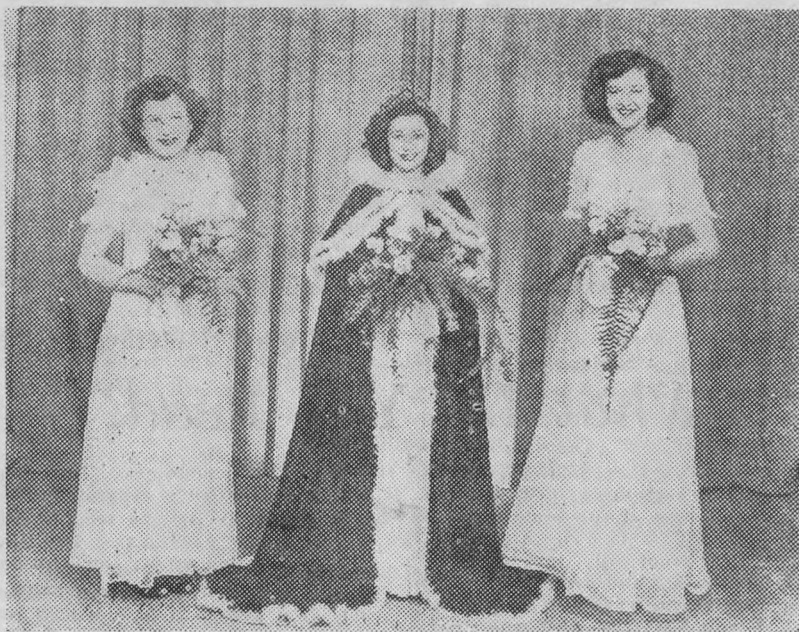
Панна Софія Стельмах, перша княгиня

Панна Марія Хомляк, друга княгиня.

Панна Марія Слобода, і панна Маргарета Петрик.

Всі гроші з карнавалу пішли на будову нової церкви у Ламонті.

Маргарета Петрик,
секретарка.



U. C. Y. CARNIVAL AT BORSCHI, ALBERTA

The Queen is Miss Gloria Goshko. On the left is Miss Hrabec. On the right is Miss Florence Osada.

Інститут Св. Василя в Едмонтоні, Алта.

З початком шкільного року в полудневім Едмонтоні при Інститутах зорганізовано відділ У. К. Ю. за проводом Впр. о. С. Курила, ЧСВВ.

До заряду ввійшли слідуєчі:

Василь Нацюк — голова

Йосифа Байдужа — місто-голова

Ярослав Кошуба — секретар

Александра Підгірна — скарбничка

Мирослав Старко — пятий член

Олена Чиж і Франко Кіско — контро-
льори.

За проводом доброго заряду й о. провідника ведеться гарна праця. Маємо вибрані й чотири комісії після правильника. Всіх членів є около 60.

Дня 5-го грудня відбувся "гвист драйв" з гарним успіхом.

21-го грудня перед Різдвом мали спільне св. Причастя і спільне снідання в Інституті.

27-28 грудня взяли участь в Конвенції і гостили всіх делегатів в Інституті св. Василя.

Дня 3-го січня, 1948 р., витали дівчат з Дервент, що дали концерт на Савт Сайд

і співали через радіо. Улаштували для них несподіванку.

Дня 18-го січня мали гарбатку й Бінго в Інституті.

Дня 14-го лютого відбулось спільне лиж-ування і перекуска в Інституті.

В днях 4-7-го березня відбули свої реколекції після рішення Конвенції. Реколекційні науки голосив Впр. о. А. Химій, ЧСВВ. Всіх взяло участь в реколекціях понад 60 членів У. К. Ю. В неділю 7-го, закінчили реколекції спільним сніданням в Інституті св. Василя. Після снідання промовляли о. Химій, ЧСВВ., о. С. Курило, ЧСВВ., Василь Нацюк, голова відділу й Сильвестер Смоляк. Дуже гарно все відбулось.

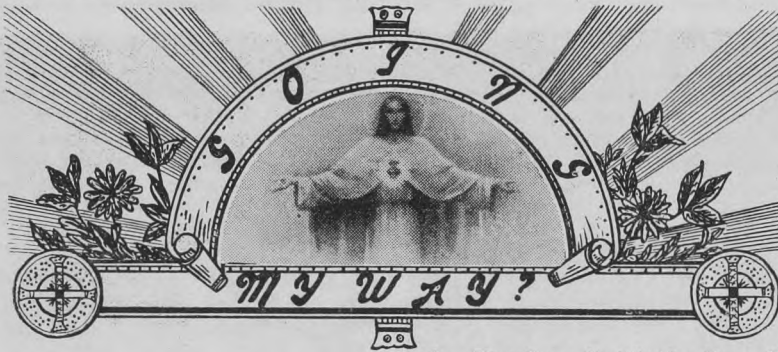
Кожної нятниці ввечері відбуваєсь курс української мови в Інституті від 7:30 до 9:00 години.

На зборах маємо скринку питань, промови й дискусії на різні актуальні теми.

Кожної неділі молодь співає Службу Бо-жу в церкві.

Наш відділ молодий, але гарно всі члени співпрацюють і тому мають великі успіхи.

Ярослав Кашуба,
секретар.



by Brother S. Methodius, F.S.C.

What Do You Read?

Last summer, after the "U. C. Y. Leadership Courses" in Edmonton, I was going to Saskatoon to lecture at the same courses there. Unfortunately, I took a local train that seemed to stop not only at every station, but every crossing and even farm gates in between. As I was nearing Saskatoon, the day was hot and sultry, and I was tired, and had nothing to read.

A young Ukrainian Catholic girl came over and told me she had been working in a small town but was going home for a few weeks to help her parents with the harvest. I told her about the long, tiresome trip, and

that I had nothing to read. Immediately her Ukrainian generosity prompted her to help me. In all sincerity she said: "Here, Brother, have these magazines. I finished them, and I am getting off at this station."

As she got off, I thanked her and said: "God bless you." Then I looked inside the magazines. Oh, brother! She certainly needed God's blessing! Hence, this article, "WHAT DO YOU READ?"

There is a story that one young woman answered to the question: "What do you read?" by saying: "Me? I like the movie stories, but my husband is a big reader. Every month he buys a couple of detective magazines, and stays up reading till two or three o'clock in the morning."

Quite recently an investigation was made to find out what the American youth is reading. It was revealed that from 75 to 85 per cent of American youth reads only magazines of the following nature:

Pulps (love, adventure) — 9,265,000 copies sold to 20 million.

True Stories — 7,967,000 copies sold to 25 million.

Detectives Stories — 3,223,000 copies sold to 10 million.

"Fan" magazines — 10,755,000 copies sold to 30 million.

Comics — 25,215,000 copies sold to 75 million.

That same investigation found that only 10% of adults in larger cities had library cards.

Ukrainian Catholic Youth, "Tell me what you read and I will tell you what you are." What sort of a person are you? If you go for cheap and sometimes sinful reading, you are disfiguring your soul and spoiling your mind. If you read good books, elevating books, inspiring books, in a word "Catholic Literature," you are enriching your mind, forming good characters, preparing your souls for a blissful reward in heaven.

True, there is a tendency on the part of



Miss Mary Kuzyk

who took part in the U.C.Y. Carnival at Borschiw but was not present when the group picture was taken.

many of us to do things and to read books just because "everybody else is doing it, or reading them"; of following the crowd, or drifting along with the greatest number without much personal choice or resistance, — as sheep walk in a flock or cattle run in a herd. Although this tendency may make for exterior order and conformity, it does not tend to train to those principles of individual choice, initiative and resistance which are so important for a good and happy life.

Besides the trivial, light and cheap reading, which does not benefit you in any way, there are many books and magazines that are sinful. From those you, Ukrainian Catholic Youth, future mothers and fathers and leaders of our generations to come, must stay away. Under no circumstance should you read them or pay for them.

It is said that during duck hunting season many hunters use decoys to attract ducks to settle in swamps and on the lakes where the hunters remain hidden waiting a chance to kill them. We see at corner bookstalls and on drugstore magazine racks loudly colored and alluring magazines whose outer cover is made to attract the eyes of passersby, but whose inner pages are full of slut and obnoxious material which is likely to kill the soul. **Don't be fooled by a decoy: you may end up a "dead duck."**

At the battle of Jaffa, during the Crusades, Richard the Lion Hearted had his horse killed under him. His Arab foe, Saladin, sent a magnificent Arab charger as a present to the Crusader. One of Richard's knights got on the horse. No sooner mounted, than the animal bolted back to the enemy. The devil sends us fine looking magazines, books, pamphlets. Externally, they are attractive. But once we mount them, so to speak, they lead us straight to the devil.

Frequently "smart-aleks" and more often their close friends the "smut-aleks" are heard to say: "Ah, bosh! I can read anything!" You bet, you can. You've got eyes, an education, an understanding of things. Sure, you can read anything you want, and nobody can stop you. You have a free will, you are on your own, the boss of your own life. But don't forget there are some books, stories and articles that are dangerous for you to read, and if you read them sensing the danger, you offend God, you commit sin. The sin may be big enough to send you to hell.

Don't fall for the line of some people: "I want to read everything; it's instruction." When magazines want to print something rotten to make talk, they call it instructive.

But what's the good of being instructed on how a skunk smells?

Remember, dirty literature is plentiful and cheap. But remember also that "Not since Manhattan Island was sold for \$24.00 has so much dirt cost so little." It is important to remember also that many sensational books and magazines are also "sin-sational." Be careful, the devil can be behind a best seller!

You can't read everything. You cannot read those books or magazines you know from more than one reliable source are filled with "sin-sational" stuff. There is a sin of curiosity, a sin of snooping where you know you should not snoop. The Catechism answer about the occasion of sin still applies to you, even though you have grown up: "Any person, place, or thing, that would lead one into sin, must be avoided." **Books and magazines can be booby traps, and you can turn out to be the boob.**

Now, what should be our attitude towards Catholic literature? In this regard, let us be guided by the teachings of our faith and have a business attitude. Our lives are too short to be wasted on trivial, light and cheap reading. At best, we can read only a few hundred of books and magazines. So, let us read the best in literary style; let us read the best in matter; let us read the best in sentiment and truth. You will find all this in Catholic books and magazines — in Catholic literature.

I know that I am "going out on a limb," but it seems to me that girls read more light, trivial and questionable literature than the boys. Therefore I am going to end this article by making a special appeal to the girls.

Sir Wilfrid Laurier, the "silver-tongued orator" of Canada, Prime Minister of Canada and an exemplary Catholic, once said: "I am a French-Canadian. I was brought upon the knees of a French Catholic mother. As long as we have French Catholic mothers, our language and our Catholic religion will not die."

I hope and pray to God that our future generations will say: "We were brought upon the knees of the Ukrainian Catholic mothers. As long as we have Ukrainian Catholic mothers, our language and our Catholic religion will not die."

Abstaining from questionable and "sin-sational" literature is one sure way of being the kind of mothers, yes, and fathers too — that will assure the above quotation from the lips of our future generations.

SOCIAL WHIRL

FIRE DESTROYS IVAN FRANKO HALL AT TRANSCONA

Fire of undetermined origin completely destroyed the Ivan Franko Hall at Transcona, Manitoba, in the early hours of February 19th. Fanned by a forty mile an hour gusty wind, the hall was enveloped in flames in a short while the firemen who rushed to the scene, gave up the battle as a total loss.

The Franko Hall was the home of St. Michael's Youth League, the Transcona Branch of the U. C. Y. of Manitoba. All possessions of the parish and the Club were lost in the fire, including a recently purchased amplifier and a complete library of Ukrainian literature. The hall was the scene of many a U. C. Y. function including a recent tramp at which all Winnipeg Clubs participated and was a familiar landmark in Transcona for Ukrainian Catholic Youth.

No cause as yet has been determined for the fire although it is thought a short circuit in the wiring may have set off the conflagration. A storm of blizzard proportions struck Winnipeg and the Transcona district early on the morning of the 19th, making rescue operations practically hopeless.

St. Michael's Youth League sustained a total loss of their Club property in the fire. The recently purchased amplifier for dancing was one of the best obtainable. A fine collection of phonograph records purchased at the same time as the amplifier, were also lost as well as all whist drive tables and chairs, kitchen equipment and a piano. The total extent of the loss financially is not as yet known.

* * *

AMATEUR NIGHT IS FEBRUARY U. C. Y. EVENT

"Spike Jones" Steals Show

The U. C. Y. Clubs of Greater Winnipeg and Transcona staged an Amateur Night, sponsored by the Provincial Executive, on Sunday evening, February 22nd. The event took place at the club-rooms of the U. C. Y. of East Kildonan, the Holy Eucharist Hall.

The St. Nicholas Youth were represented on stage in the first item which was a pantomime that brought plenty of hilarity from the audience. Principal characters were Rudy Penziwol, Steve Kroniak and Ode

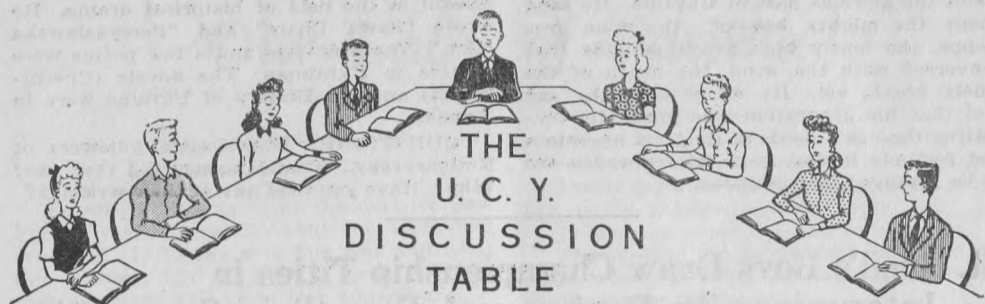
Goshlak. Spike Jones (a reasonable facsimile) and all his city slickers wowed the audience as second item and they were hauled out for an encore. This item proved to be one of the best of the evening and was staged by a very versatile group from the B. V. M. Club of Boyd Avenue.

Credit for the only serious item on the programme went to St. Nick's who presented a duet featuring Miss Helen Nykoruk and Miss Minnie Nitchuk, accompanied on the piano by Mrs. F. Oste. St. Michael's of Transcona were represented solely by the male members of the Club and did very well with imitations of soap operas and radio commentators direct from the Kremlin. The members from Holy Family at Fort Rouge provided more laughter by putting on a skit featuring none other than P. Yoroshko with a far too low neckline and a dress decidedly not on the "new look" schedule.

The members from Boyd came back with a fair imitation of Al Jolson, the final item, which closed the show. Walter Kormylo was Master of Ceremonies.

During the intermission portion of the evening Mr. Paul Yoroshko introduced Mr. John Kozoriz, president of the Dominion Executive, who spoke to the audience. Mr. Kozoriz stressed that in order to create greater progress for our Catholic Youth movement, we should at every step familiarize ourselves with our Catholic faith. No Catholic knows his faith in its entirety, said Mr. Kozoriz, and the responsibility of up-keeping our Catholic standards and organizations does not rest solely on our clergy but with us alone. Mr. Kozoriz announced that the Dominion U. C. Y. Congress due to be held in 1948, will be held in Winnipeg on June 30th, July 1st and 2nd, and that plans are now being discussed to this end. The Congress headquarters will be the Royal Alexandra Hotel and special dispensation has been obtained from His Excellency so that a dance may be held at the Crystal Ballroom on July 1st.

Mention was also made of the Popularity Contest in which all provincial secretaries will participate and which will be held in connection with raising funds for the Catholic Press. Mr. Paul Yoroshko in closing the evening's activities thanked all Clubs for participating and all members for attending. A capacity audience attended the event.



THE SACRAMENT OF MATRIMONY

Since only baptized people are in a position to receive Sacraments, marriage is a Sacrament only when the contracting parties are baptized. Otherwise it is only a natural contract which, however, because so declared by Almighty God, its Author, is binding unto death. The priest performing and blessing the marriage is only a witness in the name of the church; the contracting parties, through their mutual consent, effect the binding contract.

Marriage is given a sacramental character not only because it is the foundation of the Christian home which, in turn, is the foundation of society and Christian state, but also because special grace is needed by the contracting parties to meet their obligations and to carry their burden throughout life.

With the rejection of the sacramental character of marriage, following the origin of Protestantism, came also the disastrous plague of divorce, with all its attendant evils.

To prove the indissolubility of marriage we have not only words of the Almighty, but also many quotations in the Scriptures and the 14 centuries of Christian tradition, which the Protestants try to brush away.

The most the church is authorized by her divine Founder to allow in behalf of a married couple who cannot live happily, is a "separation," which does not give either the privilege of remarrying.

If marriage is a Sacrament, it falls under the control of the Church, and not of the State. The State might legislate concerning the age at which people may marry, concerning the procuring of a marriage license, and concerning certain civil effects of marriage. But it is not empowered by God, no more than is the Church, to dissolve a valid marriage and to allow the separated parties to marry again. We know that this is done in a wholesale way in this country, but that

does not make it licit before God.

The Church may grant a dispensation by which a Catholic and an unmarried non-Catholic can validly marry, but she cannot grant a dispensation for a marriage between a Catholic and a divorcee, whether he was baptized or not.

Questions: When is marriage a Sacrament? Why is it a Sacrament? Is divorce legal according to the Scriptures? Who has the right to legislate on matters pertaining to Christian marriage? Why?

* * *

UKRAINIAN LITERATURE

Following the tradition of Kotlyarevsky many Ukrainian authors and poets began to write in Ukrainian. One of the first was Petro Artemowsky-Hulak (1790-1865), a university teacher. He expressed his disapproval of the injustices inflicted upon his nation by ruthless governors. In his outstanding satire "Pan ta Sobaka" he compares the enslaved peasant to a dog, which is always beaten by the master, whether he barks or not. Among other works from under his hand are lyric poems, translations of David's Psalms, and translations of Horace.

Another outstanding writer of this age is Ewen Hrebinka (1812-48). He is famous for his fables and lyrics. Some of his poems are sung by the people even today. His collection of foreign and Ukrainian literary works, the Lastiwka, serves as a fine example of written prose.

Mykola Hohol and Hrebinka wrote on Ukrainian themes, but in Russian. They, like most of the educated class, felt the charm of Ukraine, its scenery and customs, but regarded the vernacular as suitable only for works in lighter vein and as a source of amusement. As a result they preferred to use the more popular and supposedly aristocratic languages — Russian and Polish. But even this had its good points, for it enabled the Russians and the Poles to read and learn more about the Ukrainians and their demands.

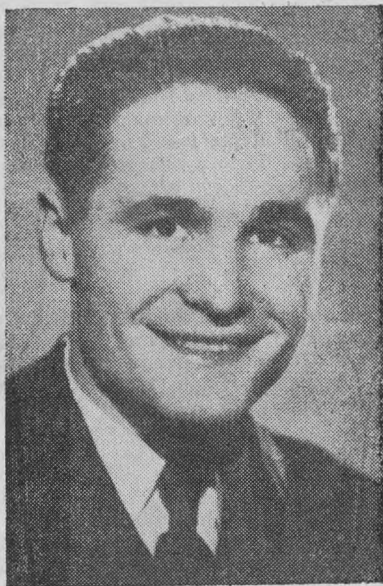
Ambrosy Metlinsky (1814-70) wrote mostly about the glorious past of Ukraine. He sang about the mighty kozaks, the wide free steppe, the lonely high grave mounds that conversed with the wind, the death of the lonely kozak, etc. He weeps over the sad fact that his generation was gradually forgetting the noble deeds of its great ancestors and reminds it that national renegades are to be reproved and despised.

Mykola Kostomarow (1877-1887) was successful in the field of historical drama. He wrote "Sawa Chaly" and "Pereyaslawska Nich." These dramas and a few poems were written in Ukrainian. The novels (Chernihwka) and the History of Ukraine were in Russian.

QUESTIONS: Name some followers of Kotlyarevsky. What language did they use? Why? Have you read any of their writings?

St. Basil's Boys Draw Championship Titles in Interuniversity Boxing and Wrestling Competition

Two members of St. Basil's Institute won heavyweight wrestling and boxing champion-



JOHN GROTSKY

ships when the University of Alberta met the University of Saskatchewan at Saskatoon on March 6th, 1948.

Alex Kurylo, University of Alberta, and provincial head of the U.C.Y. of Alberta, weighing in at 193 pounds, defeated Frank Bockman, 213½ pounds of the University of Saskatchewan in the heavyweight wrestling finals. Last fall, Alex also played on the University's Golden Bear rugby team which won the Western Canada Rugby championship.

John Grotzki, University of Alberta, an-

other St. Basil heavyweight, weighing 194 pounds, scored a technical knockout over Bob Gray, 174 pounds, University of Saskatchewan. Two other U.C.Y. boys, Joe Gurba and Nestor Ludwick, also successfully represented the University of Alberta in Saskatchewan.

In March, the University of Alberta presented Mr. Kurylo and Mr. Grotzki with 5-inch A's and with individual wrestling, boxing and rugby crests as marks of distinction for their prowess. (Thanks too, to Margaret Eleniak, cook at St. Basil's who seems to have raised a bumper crop of heavyweights this year. Summer school U.C.Y. Leadership Course students take notice and place your registrations early).

While St. Basil's boys are winning top places in the athletic field, they are not behind in the literary and dramatic activities of the University. William Naciuk, University of Alberta, president of the U.C.Y. of South Edmonton and a member of the Faculty of Education, was general editor of the "Alarm" last year, a daily news sheet of the University of Alberta, as well as reporter for the Education Undergraduate Society to the "Gateway," the official students' union publication. Again last year William was stage crew manager of the Freshmen's Interyear Play presented by the Dramatic Society. This year Mr. Naciuk's services as construction manager of the Sophomore dramatic productions won him a permanent membership in the Dramatic Society of the University of Alberta.

We are proud of our St. Basil's boys. May their achievements inspire us, the U.C.Y., to tackle our moral, social and organizational problems with greater gusto and confidence. Remember we've got the goods, the men, the talent. The next time your big difficulty crops out again, strangle it with a half-nelson, or if you like to do things more neatly, just peck it on the nose and call it a knockout.

WHAT HAVE YOU DONE FOR THE YOUTH ?

Our Lady of Fatima

(Continued)

THE GREAT DAY (October 13th, 1917)

October 13th was to be the decisive day. For it was on this day that the Lady had promised (1) to say who She was and what She wanted, (2) to work a great miracle that all might believe in Her apparitions.

Threats were made to the children that they would be killed. But the children remained calm and unafraid.

About seventy thousand pilgrims came to witness the miracle at first hand. They came singing hymns and reciting the Rosary.

The morning of October 13th was wet, gloomy and cold. The continuous rain had transformed the place of the apparitions which is a hollow, into a vast mud-pit. All pilgrims were drenched to the skin or frozen with the cold.

Finally Lucia said to the people:

"You must close your umbrellas."

They obeyed, and in the pelting rain recited the Rosary.

The Last Apparition.

Suddenly, Lucia gives a slight start, and cries:

"There is the lightning!"

Then raising her hand, she adds:

"See, She is coming! She comes! Do you see Her?"

"Look well, my child, take care not to be mistaken," says her mother who, kneeling beside her, is clearly troubled about the issue of this gripping drama; Lucia no longer hears, she is in ecstasy.

Some pious people, with delicate attention, have decorated the tree with flowers and ribbons. In acknowledgment of this act of loving homage the Lady places Her feet on these ornaments.

Meanwhile, the rain has ceased, and the crowd can see a light white cloud, which, like the smoke of incense, forms around the little seers, rises to a height of about fifteen feet, and scatters in the air. This phenomenon occurs three times, as if an invisible priest was there incensing the heavenly Apparition liturgically.

Lucia then asks the question the Lady had promised to answer on that day:

"Madam, who are You and what do You want of me?"

The Message.

Then the Lady answers:

"I am Our Lady of the Rosary; I want a chapel built here in My honour. The Rosary must be recited every day."

She adds that the war will end fairly

soon, and that the soldiers will not be long in returning to their homes.

Preoccupied by all the commissions given her by the people, Lucia interrupts:

"I have so many favours to ask You."

The Blessed Virgin answers that She will grant some, but not all, and immediately continues the message:

"Men must amend their lives, and ask pardon for their sins."

Then, with a look of grief, and in a suppliant tone of voice:

"Men must no longer offend Our Divine Lord, Who is already offended too much."

The Multiple Vision.

Then taking leave of the little seers, the Blessed Virgin opens Her hands, which throw beams of light towards the sun. At the moment of the commencement of the solar prodigy, of which we shall speak shortly, the children see another apparition which unfolds itself beside the sun in three successive scenes.

They see first the three members of the Holy Family, in this order: to the right of the sun and more brilliant than it, Our Lady of the Rosary in a white dress and a blue mantle, (in the preceding apparitions the mantle was white), and at the left, dressed in red, is St. Joseph with the Infant Jesus blessing the world. Then Lucia sees at the right of the sun Our Divine Lord as a full grown man, lovingly blessing the world, and at the left Our Lady of the Seven Dolours. Finally Our Lady of the Seven Dolours is replaced by Our Lady of Mount Carmel, the scapular in Her hand.

Our Lady wished, in this manner, to impress more deeply on the minds of the faithful the title of Our Lady of the Rosary, which She gave Herself at Fatima, recalling in the three successive scenes the three sets of mysteries, joyful, sorrowful and glorious, on which we meditate when we recite the Rosary.

THE GREAT SOLAR PRODIGY

"The Sun Dances"

At the end of the apparition "the Blessed Virgin opened Her hands which threw beams of light on the sun." Instinctively Lucia cried:

"Oh! Look at the sun!"

No one was thinking of the sun, which had not appeared all the morning. But at the child's exclamation, all raised their heads to see what was taking place. Then this vast multitude was able to contemplate at leisure for about twelve minutes, a grand spectacle, stupendous and truly unique.

Immediately the clouds opened wide, ex-

posing an immense surface of blue. In the cloudless area the sun appeared at its zenith, but with a strange aspect. For though not a single cloud veiled it, yet while being very bright, it was not dazzling, and you could look straight at it at will. Everybody looked in surprise at this new kind of eclipse.

Suddenly the sun trembles, is shaken, makes some abrupt movements, and finally begins to turn giddily on itself like a wheel of fire, casting in all directions, like an enormous lamp, great beams of light. These beams are in turn green, red, blue, violet, etc., and colour in a most fantastic manner the clouds, trees, rocks, the earth, the faces and clothes of this immense crowd, which extends as far as the eye can see. This took place three times after short stops. And while the breathless crowd contemplates this amazing spectacle, the children see beside the sun the three scenes already described.

All through these unforgettable twelve minutes, during which this unique and gripping spectacle lasts, the enormous multitude is there in suspense, immovable, almost in exstasy, breathless, contemplating this moving drama, which was seen distinctly within a radius of more than 25 miles.

This was the great miracle promised, which took place precisely at the time and place fixed, and which was to compel men to believe in the reality of the apparitions, and to obey the message which Our Lady of the Rosary brought them from heaven.

The Fall of the Sun.

The sight of this wonderful miracle had already well disposed all hearts and excited in them the most noble religious sentiments of lively faith in the power of God, of sincere adoration of His infinite majesty, and of absolute trust in the message of Fatima, so majestically confirmed. But all this was, as it were, a preparation for the total renewal of souls.

It was the terrible fall of the sun which was the culminating point of the great miracle, the most awful moment, and the most divinely moving, which finally brought all these souls completely back to God by a sincere act of contrition and love.

Indeed in the midst of its crazy dance of fire and colours, like a gigantic wheel which from spinning has swung off its axis, so now the sun leaves its place in the firmament, and falling from side to side, plunges zigzagging upon the crowd below, sending out a heat increasingly intense, and giving to the spectators a clear impression of the scene at the end of the world foretold in the Gospel, when the sun and the stars will fall in disorder upon the earth.

Then from this terrified crowd there suddenly escapes a terrible cry, an immense shout, betraying the religious terror of souls

preparing seriously for death, confessing their faith and asking God's pardon for their sins. With one accord, falling on their knees in the mud the spectators recite in a voice choking with sobs, the most sincere act of contrition that has ever come from their hearts.

Finally, stopping short in its vertiginous fall, the sun climbs back to its place, zigzagging as it had come down, and ends by gradually regaining its usual brilliance set in a limpid sky.

This apocalyptic scene full of majesty and terror, ended with a delicate gift, which shows the motherly tenderness of the Heart of Mary for Her children. Though all had been drenched to the skin, each now had the pleasant surprise of feeling quite comfortable, his clothes being absolutely dry. (This wonderful fact is authenticated in the official canonical process).

The wonderful apparitions of Fatima have been confirmed by ecclesiastical approbation after a minute canonical investigation, and an official examination of the facts which lasted until October, 1930.

The Meaning of the Great Prodigy.

On April 16th, 1917, Lenin and Trotsky arrived in Petrograd, and on the following days they gave its orientation to the Communist revolution which they directed. On November 7th, the same year, the Bolshevik faction triumphed first at Petrograd, then at Moscow, and in its fight against God, purposed to drench in blood and fire, Russia, Mexico, Spain and Portugal, then the entire world.

It is between these two dates — exactly twenty-seven days after the first, and twenty-five days before the second — that the first and last apparitions took place at Fatima.

When in the eastern end of Europe Anti-Christ unloosed, not only against the true religion, but even against the very idea of God and against civil society, the most terrible onslaught in all history, at that same moment there appeared in splendour at the western extremity, the Great and Ternal Enemy of the infernal serpent. In Genesis we read: "I will put enmity between thee and the woman, between thy seed and Her seed; She shall crush thy head."

She came solemnly to remind us of the unique and infallible means of salvation, strengthening our faith, inviting us to prayer and to flee sin, asking us to recite the Rosary daily and to consecrate ourselves to Her Immaculate Heart.

What Fatima Should Do To Us

Let us respectfully bow down before this prodigy of the sign in the heavens, before this "extraordinary demonstration of the existence of God." Let us enkindle the flame

of our faith in the mysterious rays of the Sun of Fatima. Let us adore God by the perfect docility of our minds to the truths of revelation; by the entire submission of our wills to the divine precepts; by the absolute dependence of our whole being on His Sovereign Majesty. Like the happy witnesses of the Prodigy of Fatima, let us be proud to confess our holy Faith, to show ourselves in our lives openly Christian; to proclaim ourselves the faithful adorers of God and of His Son Jesus Christ, our sole Master and Lord. And if amidst all these anti-Christian movements, we receive one day, like the martyrs, the inestimable grace of being able to give to our Divine Master the supreme testimony of our lives, let us then consider ourselves happy! As we shall have confessed Him before men, He will confess us before His Father Who is in heaven! Heaven and earth will pass away, but His words will not pass away.

The Triple Message of Fatima

The Message or recommendations of Our Lady of the Rosary of Fatima constitute the end or object of the apparitions. The prodigies, on the contrary, are only a means of proving undeniably the heavenly origin of the message.

(1) Penance.

"Men must amend their lives, and ask pardon for their sins." With a sorrowful air and with a suppliant voice She added: "Men must no longer offend Our Lord, Who is already offended too much."

Commenting on this Message of Penance in February, 1920, shortly before her death, Jacinta said to the Superioress of the Orphanage in Lisbon:

"Oh! if men only knew what eternity is, how they would make possible efforts to amend their lives! Dear God-Mother (this is how she addressed the Superioress), mortification and sacrifice give great pleasure to Our Divine Lord! Oh! fly luxury! Fly riches! Love holy poverty! Be very charitable even towards the wicked! Never speak evil of anyone and avoid those who do. Be very patient because patience leads to heaven.

"Pray much for sinners! Pray much for priests, for the religious, for governments! Priests should occupy themselves only with the affairs of the Church! They must be pure, very pure...."

"The sins of the world are too great! The sins which lead most souls to hell are sins of the flesh!.... Oh! Men must do penance! If they amend their lives Our Lord will still pardon the world; but if they do not, the chastisement will come!" It would appear that in announcing these things the Blessed Virgin was very sad, for

Jacinta added: "The poor Blessed Virgin! I pity Her so much, so much!...."

(2) The Rosary.

The Message of Fatima is above all "The Message of the Rosary." (Read the apparition of October 13th).

It is at the moment that the children leave off play to say the Rosary that the "Lady" appears to them. She Herself has the Rosary hanging from Her waist; She makes Francis recite the Rosary that he may see Her on the tree, and tells him that he must recite many Rosaries to enter heaven. Finally, before retiring, the heavenly Lady tells them to recite the Rosary every day with devotion. She repeatedly asks this of them during the apparitions until finally She declares to the world that She is Our Lady of the Rosary come down to earth in person to exhort men to amend their lives and to say the Rosary every day.

To recite the Rosary devoutly every day, with sincere feelings of penance and reparation: Such is the substance and the core of the heavenly Message of Fatima.

(3) The Immaculate Heart of Mary

Fatima is, in the third place, the message of devotion to the Immaculate Heart of Mary.

In the apparitions of 1917 Our Lady of Fatima asked for reparation for all the blasphemies and offences against the Immaculate Heart of Mary. To Lucia She said: "You must remain longer on earth. Jesus wishes to spread in the world the devotion to My Immaculate Heart. I promise salvation to those who embrace this devotion. Their souls will be loved by God with a love of predilection, like flowers placed by Me before His throne!"

After the terrifying vision of the loss of souls, Our Lady of Fatima said: "You have just seen hell where poor sinners go. To save them the Lord wishes to establish in the world the devotion of My Immaculate Heart. If people do what I shall tell you, many souls will be saved, and there will be peace."

She added: ".... I shall ask for the consecration of the world to My Immaculate Heart, as well as communion of reparation on the first Saturday of the month. If My requests are granted, Russia will be converted and there will be peace. Otherwise an impious propaganda will spread its errors through the world, raising up wars and persecutions against the Church. Many will be martyred, the Holy Father will have to suffer much, several nations will be wiped out...."

A consoling word of Our Lady of Fatima should fill us with confidence: "My Immaculate Heart will finally triumph." When and how will this triumph take place?

"That," says Fr. Fonseca, "is the part of

the 'Secret' that will be more clearly revealed in its proper time."

The New Apparitions.

After 1917, says Fr. Fonseca in his sixth edition, new apparitions, entirely intimate, came to complete the previous revelations, making more precise especially the practical way of making reparation and the consecration of to the Immaculate Heart of Mary.

Here we give two of them.

On December 10th, 1925, the Blessed Virgin with the Infant Jesus beside Her, appeared again to Lucia, the sole survivor, (her two companions died of Spanish influenza: Francisco in 1919, Jacinta in 1920, both at the age of ten years) of the little seers of Fatima. She showed Her Immaculate Heart surrounded with thorns; and the Infant Jesus said, indicating with His hands: "Have pity on this loving Heart, a continual martyr to the ingratitude of men." The Blessed Virgin added: "See, My child, this Heart of Mine, surrounded with thorns with which men transfix it at every moment by their blasphemy and ingratitude. Do you at least try to console Me, and announce in My name that I promise to assist at the hour of death with the graces necessary for salvation, all those who, on the first Saturday of five consecutive months, go to confession and receive Holy Communion, recite the Rosary, and keep Me company for a quarter of an hour while meditating on the mysteries of the Rosary, with the intention of making reparation."

Two months later, on February 15, 1926, the Infant Jesus again appeared to Lucia, encouraging her to spread the devotion to the Immaculate Heart of Mary, and not to allow herself to be stopped by the difficulties pointed out by confessors, because with God's help they would be easily overcome. Taking advantage of the opportunity, Lucia asked if confession made during the week would count for the first Saturday of the month. The reply was, it would; but it is to be understood that Communion must be received in the state of grace and with the intention of making reparation as indicated above.

The Practice of the First Saturdays

This practice consists of the following exercises, performed with the intention of consoling the Immaculate Heart of Mary, and making reparation to It for all the outrages and blasphemies of which It is the object on the part of ungrateful Christians:

- (1) The Rosary;
- (2) Communion of Reparation;
- (3) Reparatory prayer;
- (4) Some sacrifice made for the same intention.

For the Practice of the Five First Saturdays Add:

- (5) Go to confession;
- (6) Keep the company of the Immacu-

late Heart of Mary by meditating for a quarter of an hour on the mysteries of the Rosary.

Confession during the week, for the First Friday for instance, counts for the first Saturday, or conversely when the Saturday is the first day of the month. The meditation may be on one or several mysteries. It is recommended that we meditate each month on a different mystery, so that by performing the devotion of the Five Saturdays three times, the fifteen mysteries of the Rosary would be considered.

Consecration to the Immaculate Heart of Mary

On October 31st, 1942, on the occasion of the closing of the Jubilee Celebrations at Fatima, the Sovereign Pontiff made the official consecration of the world to the Immaculate Heart.

To this solemn act performed by the Holy Father in the name of all, we must now give its natural complement by our consecration, both individual and collective.

But the consecration asked by Our Lady of Fatima does not consist solely in the recitation of a formula. It should be for us a real programme of Christian life, accompanied by a solemn resolution of putting it into practice under the maternal protection of the Immaculate Heart of Mary. Living in a manner worthy of our consecration, we may be sure that our salvation will be certain, glorious, and lasting.

Acts of Consecration

Our Lady of Fatima, most sweet Virgin Mary, in union with the Vicar of Jesus Christ who has consecrated to Your Immaculate Heart the whole human race, we wish to consecrate ourselves also to Your Immaculate Heart, in order that this Maternal Heart may watch over us, may hear our prayers and help us to Salvation. May it obtain for poor sinners, the grace of conversion; may it obtain for all, the graces of light and strength necessary to remain faithful to God, and may it be our certain refuge at the hour of our death. Amen.

Our Lady of the Rosary of Fatima, pray for us!

Sweet Heart of Mary, be my salvation! (300 days' indulg.).

The Situation is Serious

Have we meditated sufficiently on the exceptional gravity of the situation of the world? Have we understood sufficiently clearly the serious nature of the heavenly message and the urgent necessity of giving it a sincere, immediate and whole-hearted welcome?

Let us reflect before God on these thoughts, and let us set to work immediately with holy ardour. Let us amend our lives. Let our conduct be openly and fully Christian. Let us banish mortal sin and

even every deliberate venial sin from our souls. Let us recite the Rosary every day, and as far as possible with the family. Let us do penance, first for our own sins, and then for the sins of the world. Let us consecrate ourselves to the Immaculate Heart of Mary and adopt the practice of the First Saturdays of the month. Every U.C.Y. group should resolve to consecrate itself corporately to the Immaculate Heart of Mary.

It is in our own interest that Our Lady of Fatima has made these requests; let us not neglect them. Instead of a military mobilization, it is a **spiritual mobilization** that is required. The situation is serious, we

cannot hesitate. He who claims that he has not the time now to answer this Message of salvation should fear lest he may have, soon perhaps, to undergo the horrors of war, to see the ruin of his goods, of his family, and perhaps of his country!

But if we respond to the Message from heaven, and begin resolutely a new life, then, let us have confidence: in spite of all that we may still have to suffer, the Immaculate Heart of Mary will intercede with Her Divine Son and will help us escape the terrible rigours of Divine Justice, outraged by our sins.

(The end)

Tomorrow May Be Too Late

Hello U.C.Y'ers here, there and throughout Canada:

As a newcomer to your magazine (although an old reader of it) I feel a little bit awkward about where to start. But if I do not know all of you, I do know a few of the members of the Ukrainian Catholic Youth and I shall just imagine that I am speaking to them individually. For like they, you are also growing up physically, mentally and spiritually somewhere in this great country of ours; and you are beginning to wonder just what kind of a future lies in store for you.

If you are one of those who believe that said future will take care of itself and are quite content to let it do so — then just skip on to the next article. But if you have that certain doubt hammering in your brain that all is not right in this world and that God is still in His heaven, and that He is not very noticeable in many spots on earth — if you have the feeling that the present day world of godlessness and paganism is not the type of place you are anxious to devote all your talents and strength to preparing for — if you can digest the very definite truth that "Tomorrow May Be Too Late" to lay the foundations for the kind of world you want to inhabit during your adult years — if you want to explore the possibility to your being able to do anything about it — then follow along, fellow-traveller and let's see if we can get any clues on the matter.

First, of course, we must try to get a picture of what we are up against. Then we shall try to see whether anything can be done about it. Did you ever stop to give the world, as seen from your own eyes, a going-over — an auscultation? That's a terrific word, isn't it, but it merely means the kind of an examination your doctor would give you if you wandered into his office and told him that you were not feeling so hot. He would go over you from head to toe with

instruments and fingers while asking you questions that seem to have no relation whatsoever. He checks off facts one by one so that, by the time he is finished, he has a clear picture of your internal and external make-up in his mind. All the little facts add up there, and his experience does the rest.

So it is with any problem. Facts are symptoms! What symptoms stare us in the eye if we merely glance at the world in general? You are all familiar from reading newspapers and listening to the radio, with the disunity among nations, the class warfare that is producing such a rash of strikes, the secularism of a society which thinks of nothing but material benefit and pleasure, the "gimme" attitude of the individual, and the polite contempt of anything Christian. Those are facts, but they are also symptoms which add up to a terrible conclusion which not only pleads, but definitely requires a solution. Our back-bone gives us strength to walk and enables us to acquire the necessities of life. Does it become a mass of jelly when the whole world is forgetting the meaning of Christianity, Christ and Charity?

That is a glimpse of the world in general. What about your own little world? Is it not a miniature of that great big world of ours? It may undergo the same scrutiny and we would find many things that bother us in our own little lives either consciously or unconsciously. Have you ever sat down and looked calmly at the whole set-up and tried to see just why things were not going smoothly or harmoniously?

If the above invitation to auscultate appeals to you why not do it to your community, your parish and your club? Put your facts down on paper.

Next month we will give you the facts and symptoms of our community, our parish and our club to see whether they are the same.

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- (1) The YOUTH Manager and Editor have now the same address. So please address all correspondence to them **ONLY** to:

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- (2) All articles for publication in the current issue must be on the Editor's desk not later than the 15th of the previous month.
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WHAT HAVE YOU DONE FOR THE "YOUTH"?
